A SALADE FOR THE SIMPLE.

Theology vol. 11.

Gathered out of the fourth verse of the first chapter of the Prouerbes of *Salomon*.

At the first preached, and since somewhat more exemplified, and pollished in some things, with amplification.

AT LONDON
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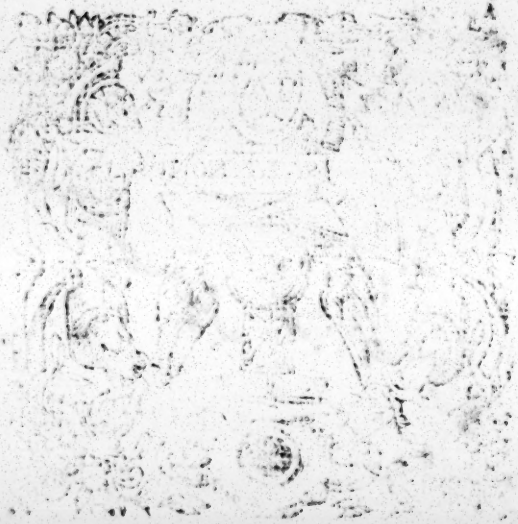

To the vvorshipfull Mai: Iohn Shorley Esquire, health, with vnfained affection in the Gospell of Iesus Christ.

I Am to present vnto your worship, this little trifle I cannot call it: for that it is emboweled with the word of truth, but a leane breefe predicament, out of a hard pasture, rawe and rude. And although many vse great giftes vnto great men, hauing their persons in admiration for auantage (not a few vices oftentimes breeding in such deuises:) for my part I neede not feare suspition therein, seeing my costlye iunkets are such homely nuntions. And albeit it may easily be presupposed, that your table wants not furniture of dishes, Yet I Iud. 6.

presume to intrude a simple Salade, not curiously drest, with ouer many sorts of hearbs, or additions of oyles and spices, for that would aske cost: but euen plainely; *a simple Salade*, or *Salade for the simple*, without much commixture or compositions, whose name is according to the nature and qualitie of the Author. And if all hearbs be wholsome, especially in Summer, yea verie weedes for distillation and Phisicke, (God making nothing in vaine) I make my selfe the bolder, presuming so much *non collexisse colocynthidas*, or wilde gourds, which as they once made people to cry *Mors in olla*, death in the pot: that they might make you say, either bitternesse in the herbes, or poyson in the Salade. But of the fittest I could finde for such a messe, *tanquam ex viribus quas suppeditat Deus*. Yet if too base for so good a friend, hearbs and grasse being but such as Oxen eate in field, and rather may make a rawe stomacke, then a good digestion. Yet notwithstanding as he which once said, *Quod autem habeo, hoc tibi do*. So a man cannot giue no better then he hath. But to helpe the matter:

King. 4. 39.

Psal. 4. 11.

Act. 3. 6.

ter: a certaine heauenly Phisition saith; *He that is weake eateth herbes*. And at the greatest feast that euer was before Christ, the people were commaunded to eate sower herbes. These being neither too sower nor too sweet, of no great varietie, or strange coulered, for a simple chooser could but make a simple choise, (for who can catch beyond his reache.) and not hurting the weake, cannot harme the strong. Then the same bread doth a king eate, which a begger hath handled. Therefore as *Elisea* that was scarce worth a golde ringe, sent his staffe vnto the *Shanamites* sonne. So being as one not much better worth then a Salade, I send it wrapt in a Sermon. If euer any such kinde of Presentment, had euer neede of defendant, *pauto plus hoc simplex compositum*. Yet it was once resolued to creepe without a crouche, not worthy to come vnder many mens roofes: saying vnto itselfe, what Monster will contend with a sillie worme. Seeing the subtill Serpent was neuer knowne to deuoure the simple Snaile: yet could not forget a certaine wodden

Rom. 14. 2.

Exod. 12. 8.

2. Kings. 4.

adage, where the hedge is lowest, beasts breake ouer. And nothing being more troden vnder foote then Simplicitie. That euen as the pooreſt beggers had need of biggeſt almes: ſo the ſimpleſt workes had need of ſureſt patrons. Beſides ſome certaine priuate conſiderations, three eſpeciall reaſons perſwade this publiſhment. The firſt is, for that a certaine kinde of Gent. once at this deliuerie ſeemed to be malcontented whether the griefe were at the patterne or partie I am not certaine. If with the one, herein I wiſh a further ſatiſfying: if with the other, he may finde a ſeruant to commaund. Secondly, for the loue of the well affected, that the truth being the better eſpied, the error may be the ſooner deſcried, and ſo let ſorrow ſinge. Thirdly, it ſcowreth downe the wiſdom of the fleſh, & is reſtauratiue to the ſimple, and runneth ſtill pulling off the feathers of ſuch are puffed vp, and ſtitcheth & peeceth together the garments of the ſimple, &c. So that I hope neither vaine glorie ſhalbe deemed, nor preſumption ſuſpected. And ſeeing that aboue all things our neighbours treſpaſſes are to

be

be forgotten. So aboue all sinnes, simplenesse should be forgiuen. Leauing it to your worships further consideration, I commend you vnto God. *Crawley* 7. Iune 1595.

Your vvorships
to commaund,

Iohn Hawkins.

The Epistle to the Reader.

Gods businesse (gentle Reader) being in as great hazard, as euer Ierusalem before or after the captivitie. Some clambring vp to

Gen 11.4 9. *high in building like the men of confusion:*
2 Kings 25.9. *others making a great clamour to pull downe*
2 Chro. 36.17. *like the people of destruction: not a few which*
Ezra. 4 5. *hired counsellers to hinder tatlers like* Tat-
& 5.3. nai, *to trouble mockers and despisers, like*
Neh. 4.3. Samballat *the bramble, and* Tobia *the Amonite, What do these weake Iewes, will*
Neh. 4. 2. *they fortifie themselues? will they sacrifice? will they finish it in a day, and make whole againe out of the heapes of dust, &c. Yea saith an other: But if a Foxe go vp, he will breake*
verse 3. *downe the stone wall, &c. So wee being not onely pestered with these kinde of cattell, to hinder and pull downe the Lords worke. But also as in* Neh. 3.5. *Their great men did not put their necks to the worke. So many of our great men, fatted with superfluitie, so far from putting their necks vnto the worke, as to be more readie to cut off the necks of*

such

such which treade out the corne? who more hunted then the most zealous? when common malefactors finde more fauour. Yet as those which did labour held their weapons in one hand, and wrought with the other, in time finished the worke. And as the Bush Moses *saw in the flame was not consumed: so though Gods businesse for a time seeme to craule in the dust, like* Ieremie *in the dungeon: Yet his workemen shall be crowned with victorie in their funerall. And if no better then* Elishas *dead bones to restore to life: and as the Adamant will not bee heued with the hand or hammer of man, yet may be dissolued with the bloud of a Goate. So some that are as weake as sheepe, may subdue other as strong as Lions, and so to conquer both wayes: else aske the deuill who broke downe hell gates, or enquire of the scriptures how many vile things haue wrought mighty victories. Though this poore peece of paper pretend not to worke miracles, yet as a little flie catcheth a great fish: why may not a slender side sermon catche a single eyed seruant. But sinne wilbe king vpon the earth, and vice will beare the bell away. Yet as God sent Lice to disgrace the garbe of* Pharao, *& the canker worme the pride of* Iuda. *Euen so vertue in simple wormes vpon the earth, in the lowest*

Neh. 4. 17. Exod. 32. 2 Kin. 13. 21. 1 Cor. 1. 28.

ebbe

ebbe of their weakeneſſe ſhall in time both degrade and diſgrace the crue of all the former Caterpillers. To be loue in contempt of the world, is to be high in the fauour of God. For Moſes who ſhould haue beene choaked, God had ordained to be crowned. The riſers vp he throweth downe, and the troden vnder foote aduaunceth vp. Yet graunt that wickedneſſe is like a thorne, the oftener cut, the thicker and ſharper it groweth, yet vertue like gold, the oftener in the fornace, the finer. Like as when Iehudi had cut Ieremies doctrine to peeces, and Iehoiakim had ſtampt it in the fire. Not onely the very ſame but many other doctrines, did as it were riſe out of the fire, as Daniell out of the Lions Den, ſtronger then he was before. For when Belzebub bloweth his bellowes to kindle the fire of wrath, to conſume the worke of faith, then the word of truth is that fire of heauen, to quench all other flames like the ſunne that ouercommeth all other lights at noone. But becauſe the vile Monſter of darkeneſſe that hath ſo hote a breath in his mouth, and ſo venimous a ſting in his taile, and yet will tranſforme himſelfe into light: that as euery one muſt not onely examine, but proone, whether he be in the faith or no. So the builders of the ſpirituall Ieruſalem, muſt

Iere. 36. 32.

2. Cor. 11. 14.

must not onely examine and prooue them-
selues, but to offer their gould to be peiſed in
other mens weights. And to applie ſome of
our doctrines vnto our Auditors eyes, as well
as vnto their eares, eſpecially vnto ſuch that
haue little other helpe, but the eare. And the
rather for that when the Cryer cryeth things
ſomewhat incredible, he had need ſay, O ſee,
as well as O yee, &c. Herein being ſomewhat
prooued an incredible parable the ſimple
to be ſharpe witted. *As hard to beleeue*
as a Barley cake to ouerthrowe a Tent. Iud. 7. 13.
And many of my Auditors being neere kin
to Thomas Didymus, *that neither telling*
nor teaching will worke beleeuing. I would
gladly vſe ſome meanes now and then, like
ſay vnto them, as Philip *ſaid vnto* Natha- Ioh. 1. 46.
niell. Come and ſee, *the wonder.* Noah
ſent forth a Rauen, aſwell as a Doue out of
the Arke: though this Simple creature be
not of a Doues condition, to finde the Olive
branche, yet if but a little to helpe drie vp the
deluge of ſinne, will be better worke then
charming of Adders. Chriſt giueth a rea-
ſon why the world hated him: Becauſe he te-
ſtified there of their workes were euill. So Sa- Iohn 7. 7.
uiour hate Sermons, for that they prooue
vnto their faces their wayes are euill, yet
though by this meanes Ieremie *being a*

Pro-

Prophet was once set a gog not to make mention any more of God, nor speake of his name. For since he cryed out of wronge, the worde was more in reproaches. Yet we hauing since learned an other lesson: Those that looke
Ier.20.7.8. backe are vnfit for the kingdome. *Wee must vse the malice of the enemie, as a whet-stone, for the weapon. And therefore euen as he that was the sonne of* Iemini *of the*
1.Sam.9.21. *smallest tribe of Israell, was sent to seeke his fathers Asses: So this small messenger is*
verse 3. *sent to looke the simple: who like* Abraham *in their owne eyes are but as dust and ashes.*
Gen.18.27. *And for thee (gentle Reader) if thou art not Simple, this sermon for thee is too simple: and as vnfit a matche, as for a monster to grapple with a Mouse. A Sallet being more fit for thy head to marche after* Mars, *then this Salade for thy cud to chewe with thy meate, and either finde in thy hart to be simple, or curbe thy conceit from curiositie. And so farewell.*

A SALADE FOR the Simple.

Prouerb. 1.

1 The Parables of Salomon.

2 To giue vnto the simple sharpenesse of wit, and to the Childe knowledge and discretion.

PArables are not so easie as Prouerbes, nor so harde as Riddles, though they differ not much: being taken for wise and graue sayings. If at the first sound harder then some sentences, once vnderstood more pleasing then many speeches. Like nuts, at the first hard, yet once opened, both soft vnto the teeth, and sweete vnto the taste. Wherefore as of Iacob was once said, That he was like a Gen. 27. field

ſtéld the Lord bleſſed. So we may ſay of theſe Parables, that they are like Iewels which the Lord hath beautified. And are like pretious ſtones of diuers vertues.

In another place he noteth the abuſe of a parable with a parable. *Prou.*26.9. As a thorne in a drunkards hand, ſo is a parable in a fooles mouth. As difficult for the one to vtter, as for the other to pull out: and for both, as to driue a Cammell thorow a Needle. In the 17 verſe with an other kinde of parable, bewrayeth the daunger of a buſie body: ſaying, He that meddleth with ſtrife, as if he tooke a dogge by the eares, and very hardly to eſcape biting. In an other he rouſeth the
Prou 24.30. ſluggard, ſaying, that The fielde of the ſlouthfull, and the vineyard of the man deſtitute of vnderſtanding, groweth ouer with thornes and nettles, &c. Pointing out: that the ſlouthfull and ignorant, breed want and woe, in citie and countrie, church and commonweale. In the 25 and 22. ver. ſignifieth ſome effect in hoſpitalitie, the keeper therof To heape coales of fire vpon the heads: of ſome to kindle loue, or of a burning conſcience vnto confeſſion: with many other ſuch like: that not vnfitly may be called Parables.

rables. Though all the whole booke are not parables, yet being full of them, this is the fittest title. As we call the New Testament the Gospell, because it sheweth glad tidings, therein being also many bitter woes and reprehensions vnto the wicked: yet because glad tidings is the chiefe point, we call it Gospell which signifieth so much. For where Christ saith: Without Parables hee spake nothing, Matth.13.34. meant that he vttered his chiefest matters in parables, yet vsed many other wordes and circumstances the better to explaine his meaning. So which soeuer are not prouerbiall, yet being all for the most part wise and graue sayings, and tend to make plaine the rest, and teach such heauenly doctrine, as doth appeare, the whole haue no vnfit name, to be called Parables or Prouerbes. And said to be The Parables of *Salomon*, because he was the chiefe author. And to this end prepared: To giue vnto the simple sharpenesse of wit. As Psal.119. the whole word hath greatest grace herein: To giue vnto the simple: yet these Parables which are both easie and pleasant like whistles and pipes for children, cannot but to this purpose worke great effect: for if euery one that can but crack

a Nut, may chewe a parable, none so simple but may digest the kernell.

If this question be asked, as was of the King of all teachers: Why speakest thou to them in parables. Like askers must be satisfied with like answeres: vnto some it was giuen to know, vnto others it was not giuen: for they were iust so to this me vnto the one: but as loathsome vnto the other. Like the pillar that gaue light vnto Israell, and was darknesse vnto the Egiptians. And no marueil, for if Christ, who was not onely the interpreter, but the interpretation of many Parables: was vnto some a sure foundation, a sanctuarie, a light, a glorie, &c. vnto others a necke of offence, a net, a stumbling block, and an occasion of falling. His word like the Sunne, that softeneth waxe, and harteneth clay: or, as pure wine vnto some gladnesse, vnto others madnesse: not vnlike the bread in the Lords Supper, both saluation and condemnation.

Math. 13. 10.

Exod. 14.

When God letteth fall his temporall benefits, those who haue longest armes catch most, whereby the rich grape richer, ambition compasseth, the haughtie minded aspireth, &c. For who are fitter

to

to eate with the deuill, then they that haue such long spoones. Yet least any should be discouraged in the spirituall treasure, here is a dole for the simple: so that these Parables, are not like great mens porters, to let in braggers, and keepe out beggers, but rather like Christ himselfe who disliked many that swum in superfluitie, and commended another that failed in simplicitie.

He that did blesse, and preach vnto the poore in spirit, which were simple, and chuseth such to be ritch in faith, and heires of the kingdome, and exalteth them of lowe degree, be they neuer so simple, is of the same nature with the word that doth the like. But Christ maketh his choise of such: therefore his word must giue vnto them. Not many wise, not many noble, not many mightie, but God hath chosen the weake, foolish & vile things &c. Both to set forth his power, and inritch with his treasure: what were those trumpets made with Rammes hornes, to ouerthrowe Iericho. The iawebone of an Asse but a blunt weapon to quell such warriours. What were Frogs, Flies, and Lice, to fight with such champions in Iron chariots. Shamgars Ore-goade:

Math. 5. Luk. 4. 18. Iacob. 2. 5. Luk. 1. 52.

1. Cor. 1. 26.

Gedions Pitchers, Dauids Sling, but weake things to slaye such challengers. But as God chooseth things vile, to ouerthrow things inuincible, and compasseth the wise in their owne craftinesse: so the wisedom of his word confoundeth the wicked, and giueth vnto the simple: For this cause Christ gaue thankes vnto the Father, Lord of heauen and earth, for hiding his heauenly mysteries from the wise and prudent, and opening them vnto Babes that is, meane and simple ones. This point dayly experience preacheth: for whereas yée shall haue very many in worldly matters, to be both crafty & cunning, and the same in the knowledge of God witlesse and ignorant: againe others in the world, very meane, simple and foreright, so that the most sort, will outrunne and ouer reach them: and yet in the knowledge of God, matters of faith, and religion, of a reasonable good sound iudgement, for passing the sharpe witted worldling, or subtill Epicure &c: Papists haue as great knowledge, as most men liuing, very expert in the tongues, Artes, and liberall Sciences: not inferiour vnto any in naturall wit, and craftie pollicie, &c. yet in respect of the sincere simplicitie of

Cor.3.19.

Luk.11.25.

the

the Gospell, and the pure worship of God: both as grose and absurd, as any Schismatiques: and in some things more fantasticall then the Turke.

As Ahitophel was a wonderfull wise man, his counsell esteemed as the oracle of God, yet because he was but an hypocrite, a traitor vnto the truth, an enemie vnto the Church. In the end all his counsaile is turned into foolishnesse, that he hanged himselfe. 2. Sam 16.22.

Pope and Spaine are perswaded, that they haue Gods oracle in their bosomes, and therefore pretend such great matters to rule and conquer, thinking it meritorious to shed innocent bloud, to winne a kingdome. Yet surely, if their wisdome had beene of God, their desire would haue taken effect, before they had brought so many messengers to the halter. But as all is not Honie that is sweete, nor euery thing gould that glisters: no more is euery show of wisedome, Gods wisedom: nor euery one that hath wit, wise vnto saluation. But as fewe are further from God, then the subtill, so fewer are more neere then the simple. Though Ahab were better perswaded of Zidkiah the false Prophet, then of Michaiah the

true, because the one was crafty, the other plaine: the one simple, the other subtill; yet in the end, foolishnesse appeared in subtiltie, and true wisdome in simplicitie. And therefore this text is as circumspect, as charitable in making this Dole. The Parable of *Salomon*: to giue vnto the Simple. By simple he doth not meane starke fooles, or ijots, that haue no wit, that can neither make an aunswer, nor vnderstand a question. Though such may be wiser before God, then many that haue more wit, because they want both wit and will to do euill: yet heere properly is spoken of the meaner sort, weake in capacitie, soft in audacitie, lowe in abilitie; and such that are more simple concerning euill, then any other: and are very vnapt to learne any grosse condition.

om. 16.19.

That cannot tell how to be drunke.
That will not tell how to sweare.
That dares not tell how to cæsen.
That cares not to tell how to mocke,
That hates to tell how to cursse.
That feares to tell how to quarrell.
That delights not to prophane the Lordes day.
That loues not the swætnesse of any sinne.

That

That eats not without thankfulnesse
Sleepes not without prayer.
Had rather die then dishonour God.
Is neuer ashamed of well-doing.

But blushing at wickednesse, detesting beastlinesse, hating filthinesse, &c. All which things thorow simplenesse, purchase great contempt: so that the prouce will call the Simple, a mecock: the prodigall will call him a woame: the quarrellar, a wretch: the adulterer, an idiot: the churle, a fool: the Drunkard, a dolte: the epicure, a Pagose: the puritaine: the ruffian, a sheepe: the scoffer, a dunce: and the mocker will call him that is simple, a Corecombe. When as oftentimes, these mecocks, these moames, these wretches, these idiots, these fooles, these doults, these Puritaines, these Sheepe, these corecombes, &c. are the simple unto whome this treasure is tendered. For as Ioseph that was most hated of his brethren, was best beloued of God: So those that seeme so simple, that therefore they are hated, are nierer neighbours unto God then their haters. For euen as where Christ affirmed, That the spirit of the Lorde was vppon him, to preach vnto the

poore: so here, no doubt but the spirit of God was vppon Salomon, when hee framed these Parables, To giue vnto
Luk.4.18. the Simple.

If God giue grace vnto the humble,
1.Pet.5.5. and none are truely humble, but such that are truely simple: to be gracious is to be simple, as well as to be humble. And therefore as the cleanest vessell, is meetest for the clearest Wine: so the more Simple, the more meete for this gifte. Therefore Moses of so base reputation, replenished with such rare and wonderfull gifts. Dauid the youngest, lowest, and least accounpt of eight brethren, to bee so famous a King. Amos a silly Heardsman, to bee a Preacher in the Kings Chappell, Simple Fishers to be singular Apostles. There were many widdowes in the dayes of *Elias*, yet to none of them was he sent, but vnto the
Luk.4.26. poore widdowe of *Sarepta*, of little accoumpt.

There were many generations in garded garments, in the time of Iohn the Baptist, yet none of them were appointed to be Christ Herault of armes, but euen he so simple, that was clothed

in

in Cammels haire: weake Abell, before the elder brother Caine: beaten Michaiah, before boasting Zidkiiah. Math.3.
Smothe Iacob, not roughe Esaw. Lowe Samuell, not high Ahitophel, Lazarus the emptie, not Diues the full. The Publicans so despised before the Pharisie so proude. Paul, as the filth of the worlde and offscowring of all things, brought vp at the feete of *Gamaliel*, before Herode, Festus, Felix, Tertullus, &c. whome the worlde honoured, and were higher by the head then many Princes. Not that the benefite of his worde belongeth vnto none but the Simple, but that they haue a prerogatiue: and it doth not scorne the Simple, as the Iewes did Christ, he should be their King, because hee was so Simple. Yet so, that God hath many wise, by nature politique, and valiant, vnto whome his worde giueth also: To bee as heads to rule, handes to leade, eyes to guide, and as it were Pillars to vphould the rest. As politique Caleb, to viewe the lande of promise: valiaunt Iosuah to conquour it: Samuell so circumspect to counsaile: constant Ionathas, to aide: worthie Dauid to subdue: Wise Salomon, to

build. Religious Iehaiada to reforme: godly Iosiah to renew, zealous Hezekiah to redresse, that honourable Eunuch to trauell for the truth. The noble Bereaus that searched it out: faithfull Cornelius to teach his familie: the renowned Centurion in trayning to obedience. Bountifull Zacheus in restitution and almes deedes, &c. And as in the time of olde, God
Exod. 3.1.2.3 called *Bezaleel*, and filled him with the
.5. spirit of wisdome, &c. With whom hee ioyned *Aholiab*, & otherswise harted, to worke in all maner of workemanship, of siluer, golde, stone, timber, &c. And now hauing made a better couenant, no doubt but hath greater care of the wise-
Eb.8.6. dome of his workemen, to be both prompt
10.16. of wit by nature, and adorned with gifts from the word, yet all such in respect of their contraries: but as Moutana fragra, mountaine strawberries, here and there one among thornes. As the shaking the Oliue tree, or the Grapes when the
1.24.13. vintage is ended.

When Christ the fountaine of wisedome and righteousnesse came, the great and chiefe men, were so far from beleeuing and giuing him entertainment, that a question was made, Whether any of the

rulers

 Iohn 7.48.49

rulers or Phariseis did beleeue. Nor but A fewe of the foolish people, which know not the lawe: so simple, as of no reputation or reckoning. Of these it could not be said, as Festus said of Paul. That much learning made him mad: but rather little learning made them [illegible], little wit made them wise, little riches made them wealthie, whole simplicitie made them excellent, and whole simplenesse made them singular. That as David said, hee had more vnderstanding then his teachers, because he kept the commaundements. So may he said of these, they had more wit then the wise, because they kept Christ [illegible], and were beleeuers.

Acts.26.24.

Psal.119.100

Yet all that is the simple are not within this priuilege: but as many rotten bones may be buried in a gouldern tombe, and vilesores couered vnder a silken coate: so may [illegible] be clothed with the vestment of simplicitie, [illegible] the [illegible], [illegible] to the [illegible] shoone, wherein the *Gibeonites* brought subtill shifts. As *Ieroboams* wife with a bottle of honie in her hand, had feigned matters in her heart. So to be as a Lambe in the forehead, and a [illegible] in the heart,

Iosu.9.

1.Kings.14.5

of

of many monsters doe most mischiefe, wherefore to weare the course garment to deceiue, and to be of crooked and crabbed disposition, priuily to nip, secretly to bite, courtly to scoffe, and cunningly to hide and carie malice, though outwardly in shewe neuer so simple, yet cannot be graced with this degree. But as all that are poore are not blessed, but the poore in spirite: so not all that seeme Simple, but are vnfeignedly simple, must haue this dignitie, noted and pointed out by these and such like tokens and markes.

1 They haue not that quicknesse and readinesse of wit by nature, as the wicked and vngodly haue.

2 For the most parte, are plaine in behauiour, apparell, and communication, without ostentation or vaine glorie &c.

3 That cannot with any cunning, couler, cloake, double, or dissemble.

4 That in the world are of no great reputation, but as refuse and needelesse people.

5 Of all other haue an exceeding loue vnto God, delight in the exercise of his worde, and are most forwarde to the Church, in zeale, deuotion, and good

wo?kes, &c.

What is the dole o? guift that is here p?offered vnto these? Sharpenesse of witte. There is a play among little children, wherein they shewe a spoone full of witte, to be better then a Chure? full of goulde. But sharpenesse of wit: if but halfe of that measure, must nedes be much better, by how much a Spoonefull of viniger that is quick, is better then a bottle full that is dead: o? a swo?de with an edge being sharpe, then two edges being dull. So that by this reckoning Sharpenesse of wit, may be mo?e wo?th then mountaines of goulde. Therefo?e, as God gaue d?inke vnto *Sampson*, out of the lawebone of an Asse. So here Sharpenesse of witte is giuen vnto such simple, that are esteemed but as fooles and Asses in the wo?ld.

Whose simplenesse was mo?e despised in all ages, then the messengers of God: and yet who mo?e sharper witted fo? vnto them was not only giuen a mouth, but wisedome, where against, all their aduersaries could not speake or resist. Though vnto such it hath beene often said: What made this madde fellowe heere? Luk. 21. 15. 2. Kin. 9. 11.

King.18.18. Or as to another: art thou he that trou-
Acts.17.18. bleth Israell. Or an other, what will
this Babler say. Yea to the very manifest
working of the holy Ghost: These men
Acts.2.13. are full of new wine. And though Ste-
phens stiffnecked aduersaries stoned him
Acts.7.58. with the arme of flesh: yet not able to re-
16.10. sist the wisdome of this spirit whereby
he spake, because the word of truth had
giuen vnto hint sharpenesse of wit. So
though all the world frowne, roare like
Lions, and Leopards, and scorne the fissue
ones, not sparing to say, as they did vnto
Christ himselfe. Belzebub, Glutton,
Drinkers of wine: Friend vnto Publi-
Math.11.19. cans and sinners: yet in such shall breede
such a sharpenes of wit: euen wisdome
to be iustified of their children. For he
that was as the filth of the world, and
Cor.4.13. off-scouring of all things, and one in as
great contempt as any man liuing: yet
was endued with such sharpenesse of wit,
that he stopped the mouthes of many ad-
uersaries most mightely, taught many
multitudes most learnedly, & wone thou-
sands vnto the knowledge of God most
Cor.2.21. wonderfully, and that by the foolishnesse
of preaching. Forth the Parables of Salo-
mon, which are but one little portion of
the

the word, haue so excellent vertue to giue sharpenes of wit, the whole word is much more able. By how much many wedges of gould will enriche one sooner, then one little peece: the woman of Canaan so simple is more esteemed of many then a dog, Math. 15.
yet though she had not so much libertie as to sit Moses chaire, the seale of knowledge: howsoeuer it came to passe, The truth had giuen to her such sharpenes of wit, to know, beleeue, confesse, and professe Christ, calling him the sonne of *Dauid*, which shewed she knew the law and prophets: and was so resolute, importunate, and constant, that Christ himselfe did admire & wonder thereat, O woman great is thy faith. Faith knowledge being the foundation of faith, could not be little: because her faith was great. Aquila & Priscilla, but meane handicraft people, yet had so bettered their wits with the word, that they expounded the way of God more perfectly, vnto *Apolles* an eloquent mā, Acts. 18. 26.
and mighty in the scriptures. As if the scholers should teach the schoolmaster, or the people the preachers, Paul commending Timothie for his knowledge in the scriptures: saith they are able to make him wise vnto saluation: that is, of such

Math. 23.

power

2.Tim.3.15. power and efficacie, to sharpen his wits, both to knowe, teach, and practise, the way of saluation, then the which no greater wisdome. By sharpenes of wit in this place, is not meant any running policie in earthly things, but a promptnesse and diuine wisedome, in discerning betweene good and euill, vice & vertue: what things are agreeable to Gods will, and what not: how farre they serue to the glorie of God: and when, not wherein, wise men of the world are fooles. This sharpenesse of wit, can quickly espie, that which is corrupt and not sound in it selfe, and will presentlie vse the meanes to purge it, kill it, or cure it.

The carnall wits, make much of their sinnes, lappe them vp, keepe them, take great delight and pleasure in them, as Herode in his Wiues daughter: Diues in his superfluitie: Aban in his treacherie: Drunkards in their gluttonie: Strumpeters in their bawderie: Vsurers in their vsurie: corrupt Iudges in their briberie, &c. But if the sharpe witte of the simple, beway or discrie any of their beastlinesse, they will be ready to lawe them vnto death, or as forward to pull out their eyes, as *Herode* to cut off

Iohn

Iohn Baptists head. Malice in the one, will deuoure zeale in the other, if one be feruent, he is foolish: if constant, impudent. And thus the worldlings witte is so dull and so greasie, that as the greedie churle thinkes hospitalitie, superfluitie: and the drunkard, gluttonie good fellowship: so all the rest of that stampe, take vile vices for good vertues, when the simple, whose wits are readie and sharpe, is like the Spirituall man that discerneth all things. Againe, these simple, that haue their wittes thus whetted, make a better vse and application of the word, then any other: and the more they vse it, the sharper is their wit. But worldlings thinke it an vnnecessarie and needelesse matter, and when they haue the most vse of it, doth but dazell their eyes like the Sunne beames: or as Wine vnto Drunkards, rather to dull, then sharpen. And is nothing else, but the sauour of death vnto death. 1.Cor.2.15. 2.Cor.2.16.

But how can Simplenesse and sharpnesse of witte, be both in one: when he is sayd to be Simple, that hath not a sharpe and ready wit. And hauing once sharpenesse of witte, is no more Simple. Sugar and Honie, though both

of

of one qualitie, yet of contrary substance and operation. If ye will compare sharpe wit vnto Sugar, and simplenes vnto Honie. As these two may be tempered together into one substance, & into one sweetnesse with materiall fire, &c. so the word is the fire, that can dissolue and melt the children of wrath into the innocency and simplicitie of Doues: the which word also is the kindling of grace, & the light of knowledge, & in the works of renouation, sharpnesse of wit is instilled, wrought, and stirred vp by degrees, as simplicity doth grow and increase: slownesse vnto good, & quicknesse vnto euill are contrary, but none are so quick vnto euill, but are as slowe vnto good: for where the one is present, the other is not absent. But true simplenes, though slowe in earthly things, is capeable of the
hil. to. 11. 12. sharpenesse of wit, in the knowledge of God, and therefore not contrarie, but both of one nature. At the first Onesimus was quicker to do ill then well: yet after Paul had conuerted him, and made him simple concerning euill, euen then his sharpenes of wit began towards God: So that he was both simple and sharpe witted. Who was more simple then Ihon the Baptist? fewe excelled him in sharpenesse of wit.

The

The qualities of materiall things may be infused or altered into the nature & substance of other things. Much more, true simplicitie, is the fittest vessell for right sharpenesse of wit Honie & Sugar may be melted into the substance of Vinegar, and yet retaine the qualities of swætnes: Iron will not onely be made as hoate as fire, but to burne like fire, water may be changed into drinke, & drinke into *Aqua vitæ*, and the greatest quantity of the same drinke into the smalenesse of water again. So to make one that is Simple, sharpe witted, or the sharpe witted simple, is no harder a matter, then for one which is olde to be borne againe. The word of truth, of light, and of life, is called the power of God, by whose force and working, the naturall corrupt dispotion is changed into the wisedome thereof, much more the simple by nature, to haue their wittes sooner sharpened thereby, as a soft mettall will sooner haue a sharpe edge then the hard. What will sooner or better sharpen our wits, and reuiue ones spirites, then wine. This word is wine, and will sharpen wit in the simple. *Aquavitæ* will restore the spirits of such that are almost dead, but this word is water of life, and will much

Iohn. 3.

Rom. 1. 16.

Mark. 2. 22.

Iohn.4.10. more sharpen the wit of the simple. Nothing doth more dull the wit then ignorance and darkenes, but the word being cleerer then the light, doth by so much
Psal.119.105. the more sharpē the wit. What doth more dull the wit then sinne, this word being
Luk.12.49. that Fire which came from heauen, to consume it, and kindle zeale, the sharpenesse of wit it selfe, & in none more then in the simple, doth most fully approue this text. So that howsoeuer it worke, as the power of God, water of life, spirituall wine, as the light of men, or as fyre from heauen, &c. It sharpneth the wit, either by compelling to see and know, by remouing or taking away, ỹ impe. imēts, or in reuiuing, restoring, cōforting, strēgthening, and illuminating, &c. the which sharpnes of wit, may a little be discerned or perceiued by these signes and markes.

1 It hath a very ready eye, to espie the deceit of sinne, and carieth a sharpe edge against the same.

2 It will quickly vnderstand, & be perswaded vnto such things as belong vnto ỹ glory of God, & the good of his church, &c.

3 It hath a most ready inuention, to vnlose from the snares of sinne, and direct a readie way from euill vnto good.

4 It

4 It is more forward and spædie to do God ſeruice then any other: ſo that this ſharpneſſe of wit is nothing els, but to be heauenly wiſe, or wiſe towards God, which is called wiſdom or vnderſtanding. The teſtimonie of the Lord giueth wiſdome vnto the ſimple. Enterance vnto thy word, is vnderſtanding vnto the ſimple. Thou haſt knowne the holye ſcriptures of a childe, which are able to make thee wiſe vnto ſaluation. So here, The Parables of *Salomon*: To giue vnto the ſimple ſharpeneſſe of wit, to be wiſe vnto God for ſaluation. And to the child knowledge & diſcretion. Hence it doth plainly appear, why the ſame word which hath 7 ſeales, is alſo compared vnto bread, water, hony, milke, &c. for children to haue the vſe of, wherein is no ſuch hardneſſe as worldlings dreame, ſeeing that children may be capeable thereof. Three ſorts of children haue a frædom herein, children in knowledge, children in malicioũneſſe, & children in age. Men in age may be childrẽ in vnderſtãding, if vnexpert in the word of righteouſnes: but whoſe wits are not exerciſed in knowledge thorowe long cuſtome are vnexpert in the word, &c. & therfore not only children but babes: yet

Pſal. 19. 7.
Pſal. 119. 130.
2. Tim. 3. 15.
Math. 4. 4.
Iohn 4. 13.
Heb. 5.
Pſal. 19.
1. Cor. 14. 20.
Heb. 5. 12. 13.

the word is so tempered for their diet, that the Apostle calleth it Milke, that as materiall milke is of so easie digestion, to nourish very tender infants: so the spirituall milke will giue some life vnto such that are as young in vnderstanding, as babies are in age. In this sence Paul vnto the Galathians said, My little children, of whome I trauell in birth againe: that as a true naturall mother spareth no paines, but feedeth the infant with the milke of her body, so he endured all trauell, to the wearing of his owne life, to feede them with the milke of the Gospell: and as he said vnto the Corinths, I gaue you milke to drinke, and not meate, because yee were babes: so he performed vnto all other of the like age. And where Peter saith, as new borne babes desire the milke of the word, to be as earnest for it, as children that will crie for milke. And if at the first very little vnderstanding as is in children, yet in time breedeth knowledge, and maketh one ancient in vnderstanding: as the Ephesians though growne vnto the yeares of discretion, yea vnto drooping old age, yet were so farre from God for want of vnderstanding, as not much better then the Athists, who are perswaded there is

verse. 13.

Gal 4.19.

1.Cor.3 2.

1.Pet.2 2.

Ephes. 10. 12.

no

no God: yet after the Apostles had created them in Christ with the milke of the word, were made of the houshould of God. Henceforth to bee children no more in knowledge, & vnderstanding, *Eph.*4 14. Children in maliciousnes, are as free from malice and sinne, as children new borne, but the elect in their old age, become children in euill, they must haue part in the first resurrection, before they can be fit for the kingdome, being children in euill, haue part in the first resurrection, and hauing part in the first resurrection, are children in euil, and then blessed and holy: being blessed, no sinne imputed, but all sinnes couered, so that of all children these are most happy. For euen as a conduct poureth out water, so vnto them doth the worde of God yelde forth so great a measure of knowledge to be As a Well, or riuer of water, springing vnto euerlasting life. It giueth knowledge vnto children in age, and this may seeme most incredible, yet so framed, that as sport and pleasant things will make children glad, so this will make them wise: for if Timothe who knewe the scriptures of a childe, was made wise vnto saluation. And seeing as Peter saith, There is no

Math.18.3.

Rom 20.6.

Psal.32 1.2.

Iohn.4 14.

Iohn 7.38.

2.Tim.3.15.

Acts.10.34.

respect of persons with God: Children may haue like benefit, by the same priuiledge. We see by dayly experience, ỹ some of 6, 5, yea of 4 years, are able to conceiue and vtter the chiefe grounds of faith, and the Sacraments: when ye shall haue no small number of 20. 30. 40. 50. 60, &c. To be both dumbe and ignorant in the very same. Many before the age of 7. yeares, both to read and vnderstand many things in these Parables, to be capeable of the chiefe points of saluation, both what God is, how to be worshipped, & to make some application of Christ crucified, &c. Therefore as *Samuell* was giuen vnto the Lord being a child, yea so sone as he was wained: so children: as sone as they begin to speake plaine, Gods word wil giue them knowledge.

1. Sam. 2. 18.

Teach a childe in the trade of his way when he is yonge, and he shall not depart from it when he is olde. Hereof one lesson is a double benefit: not only that a childe may conceiue knowledge, but he will still taste the better for it: as the Pere swelleth sweete of the Ciuet, or the Bottle, of the *Aqua vitæ*. Christ teaching vs, that his worde is new wine, and fittest for newe vessels: who are

Prou. 22. 6

Mark. 2.

newer

newer then children? But to let them runne till they are stained with vices, and poysoned with false doctrines. It is as easie a matter to make a wine vessell of a Pitch barrell, or a drinking glasse of a Urinall, as to confirme many vnto Christianitie.

Can the Blacke Moore change his skinne, or the Leopard his spots? Then may yee also do good, that are accustomed to do euill. If it be vnpossible for to conuert many that haue haunted vice, but in their latter dayes, much more to withdrawe such that haue bẽ mouzeled from their youth. But as a young Trée may be grafted, a young plant may be bended any way: so young age being well seasoned with knowledge, no doubt but will turne them, and draw them the way of knowledge. To this end the king of heauen commaunded: Rehearse continually vnto the children, when thou walkest by the waye, when thou lyest downe, when thou risest vp, much more at other times when thou hast nothing to do ẏ no time slip: as though vice would be crœping, if knowledge were slœping. And least any should be like the children of *Ephraim*, turning back in the daye of

Ier.13.23

Deut.6.7. & 11.19.

battell, or starting aside like a broken bowe: this the charge by the holy Ghost,
Psal.87.4.5.6. Not to hide from the children high sentences of old, but that they be shewed vnto the generation to come, that these should teach their children, and the rest should declare vnto their posterity, that as water commeth first from the fountaine, then to the conduct, from the pipes therof to the vessels, from those vnto other, from the greater vnto the lesser, to be dispersed vnto a whole familie, that the very youngest may haue vse thereof. So knowledge being a fountaine, that doth gush out most abundantly, is thus to be conueied from age to age, & from one offspring vnto an other. For as a tree hath first a roote before it hath fruite: knowledge being the tree of life, cannot blossome in integritie, except it be rooted neere infancie. And therfore I maruell, how many of our reforming ministers, can be excused for neglecting catechizing, &c. If to the childe knowledge, the manner of teaching is to vsed according to their capacitie and discretion. Discretion may be called, the moderator of knowledge, & the bridle of reason: so that to haue neuer so much knowledge, and want discretion, is to be without

out gouernment. So that to be pondered with knowledge, and not seasoned with discretion, is like salt meate, sower drinke, and mustie bread. For as a Steward doth ouer-looke some things, gouerne other things, and other matters, doth controule, order, and direct: so discretion doth watch ouer knowledge, controule vice, direct zeale, temperate and qualifie feruencie, that they go not beyond their bounds, and that no vnseemly thing breed in the conuersation, which to see in childehood were somewhat admirable, because folishnesse is so flush in many graye haires. Yet as Samuel the seaper so yong, spake vnto Eli the Seer so old, so discretion groweth in youth, when defamation breedeth in age: but these Parables giue knowledge first, and discretion afterward, as the Henne first bringeth an egge, and then breedeth a chich. In *Prou.* 1. 18. My sonne heare thy fathers counsaile, and do not refuse thy mothers teaching: Here is knowledge offered to be learned, and then discretion to be performed. *Pro.* 2. 3 Call after knowledge, and cry for vnderstanding, then thou shalt vnderstand the feare of the Lorde, which is a good vnderstanding vnto them which do thereafter by discretion,

cretion. *Prou.*3.11. Refuſe not chaſtiſement, nor be greeued with correction. One ſhall know this when he feeleth it, but to be made better by it, is with tractablenesse according to diſcretion, wrought thereby. *Prou.*23.19. O thou my ſonne, heare and be wiſe, and guide thy hart in the way, *v.*20. Keep not company with drunkards, nor with gluttous: *v.*21. For the drunkard and the glutton ſhall be poore, and the ſleeper ſhall be cloathed with ragges. But here is shewed how to auoide these inconueniences, and to go the right way, which is with diſcretion. Againe. *Prou.*30.17. The eye that mocketh his father, & deſpiſeth the inſtruction of his mother, the Rauens ſhall pull out, and the Eagles eate. Here diſcretion is offered vnto children, to be obedient vnto their parents, or els daily dwell in danger to haue their eyes picked out of their heads: therefore, euen as Salte ſeaſoneth the ſacrifice: and meate, drinke, and raiment, giue life & nourishment to the body, ſo theſe and many other ſuch graue ſentences, giue vnto the childe diſcretion. Ieremiah though he ſaid he was a childe, and ſo with diſcretion would excuſe his vnworthineſſe, yet after the Lorde had touched his mouth, though he were but

Ier.1.6.9.

as a childe, was endued with that knowledge & discretion, inferiour to none of his fellowes. So soone likewise as God toucheth the mouth with his word (if but in children) discretion vseth presently. Ioash though but 7 years of age when he began to raigne, yet in so many things shewed such discretion, that is said of him, He did vprightly in the sight of God, a great while. 1. As long as Iohaiada liued, so if all tutors would be vnto children, as Iehoiada was vnto Ioash, might for the weedes of dissolutenes, reape the fruites of discretion. Iosiah though but eight years old, yet was in time so furnished with discretion, that he surpassed his predecessors, insomuch that it is said, When he was a childe he began to seeke the Lord. And hauing found the book of God, & beholding the transgressions of his father, cryed out, and tare his clothes for griefe, yet grew daily vnto such a measure of discretion, in reforming & compelling Israell to serue the lord: that some things were not so well ordered, from the dayes of *Samuell* the Prophet, vnto that time: many children in their yong yeares, are so furnished with the meanes of Discretion, that in their youth shew more tokens therof then euer after. Some of godly parents well

2. Chro. 24. 2. 17.

2. Chro. 34. 2. 3. 19. 27.

verse. 33.

2. Chro. 34.

trayned vp vnto a 17. 18. and 20 yeares, both sober, dutifull, & tractable. And then parents dying, hauing ouerseeing, mony in purse burning, lewd company following, with many other traps and poisons, that the worlde affordeth, &c, in shorte time growe ruffie, vnrulie, saucie, impudent, to be cutters, drunkards, gamisters, vnthrifts, and of so wilde and sauadge conuersation, neuer to come neere againe the discretion was in them in their yonger dayes: yea many good soft natures quite spoiled, with ill companie, and wante of education vnto a full growth: like the yonger horses, most frée, soneſt tired. And no marueil, for if Ioash so highly commended, as doing vprightly all the daies of *Iehoiada*, then after he was gone, the father of his wisdom and discretion, what with Flatterers and dissemblers, forgetting that he had begun, neglecting that he had in hand, was quickly drawne vnto most vile abhominations, not onely to contemne counsaile, but prosecuted those
2 Chro. 24 22 which wished him well, yea slue Zechariah therefore, the sonne of Iehoiada, his so great a freind, and most worthy counseller. Wherein we may see what daunger age is in, vntill they be well stayed and

setled

settled with education and discretion. If Salomon had doubted any such things in his sonne Rehoboam, as afterward fell out: As to forsake the counsaile of the aged, and to follow the counsaile of the greene and wilde, &c. By means wherof, so great a rent was made in Israell, that could neuer be solued together againe before the captiuitie. He would rather haue cut off the head of his sonne, before his death, then willed his crowne thereon after his decease. But as he grewe from better to worse, so there are many like the sonnes of *Eli*, that growe *à malo ad peius*, from euill to starke naught. It is very probable, that Samuels sonnes in their youth had more shew of vertue, then in their age, els so godly a man as their father, would not haue appointed them to be Iudges ouer the people. Yet in time, after they came fully to beare swaye in their offices, Lucre did so blinde their eyes, that they walked not in their fathers wayes, but peruerted iudgement with rewardes. If these, who had such sufficient helpes and layes, &c. yet fell away, and grew worse and worse: what shall we thinke of others, that come nothing neere the like education and helpe.

1. Kings. 12. 9. 10. 11.

1. Sam. 2. 34.

1. Sam. 8. 3.

Though

Though many children proue not such monsters as Adramelech & Sharezer, that murthered their father: yet more thē a good many proue such miscreants, to be murtherers of their fathers vertues, as Ioel and Abiah were of Samuels, or like new heires now a dayes, that doe not as Elizeus did with Elias mantle, deuide the water, aswell as his maister, but rather deuide their coates from their backs for liquor. As *Esaw* solde his birth-right for pottage, yet as the childe Samuell in very tender yeares Ieremie in his youth, Iosiah not many years old, were very discreet. Dauid but a boy, with discretion accomplished such a victorie, that made the King agast. Daniel but a puple of that ripe discretion, to set forth Gods glory: chose rather to eate pulse, and drinke water, then the kings daintie meate. Did not *Ioseph* prophesie vnto his father and brethren, before he was able to kepe sheepe: was it not prophesied of Iohn the Baptist, so soone as he was circumcised, Thou childe shalt be called the prophet of the highest, to go before the face of the Lorde to prepare his wayes: which he could not doe without discretion. Therfore I conclude, that as God now worketh by his word, & blest

King. 19. 37.

Kings. 2. 14.

Gen. 25. 33.

Sam. 1. 6. 8. 12

Gen. 37. 5 10.

blessing children, as the trimmest vessels for his vertues, so sharpenes of wit shalbe giuen vnto the simple, & to the childrē knowledge & discretion: for he ỹ is the God of all knowledge, & king of wisedom, that can bow the heauens, ride vpō the clouds, as on the wings of the winde, try the riuers, & make perfect his praise by the mouth of babes & sucklings, can much more by his heauenly disposition, worke discretion in children, to grow to be such trees of righteousnes, whose rote is that feare, ỹ beginning of wisdom: whose sap, that grace, the ioyce of knowledge: whose boughes abundāt blessings: whose branches the gift of right application, the leaues vertue, the body constancy, ỹ barke grauitie, the blossoms purtie without hipocrisie, the buds secret holinesse without vainglorie, the fruite righteousnes, whose ripenesse is vnfeigned faith, the custodie discretion, & the continuall grouth, euerlasting life, the which God for his mercies sake and his sonne our Lord & sauiour Iesus Christ graunt vnto vs: to whom & with the holy spirit, proceeding from them both, three persons & one eterna, immortal & euer liuing God, be all honor & glory, both now and for euermore, Amen.

Math. 21. 16.

Isa. 61. 3.

FINIS.